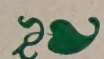


MARCH 1954

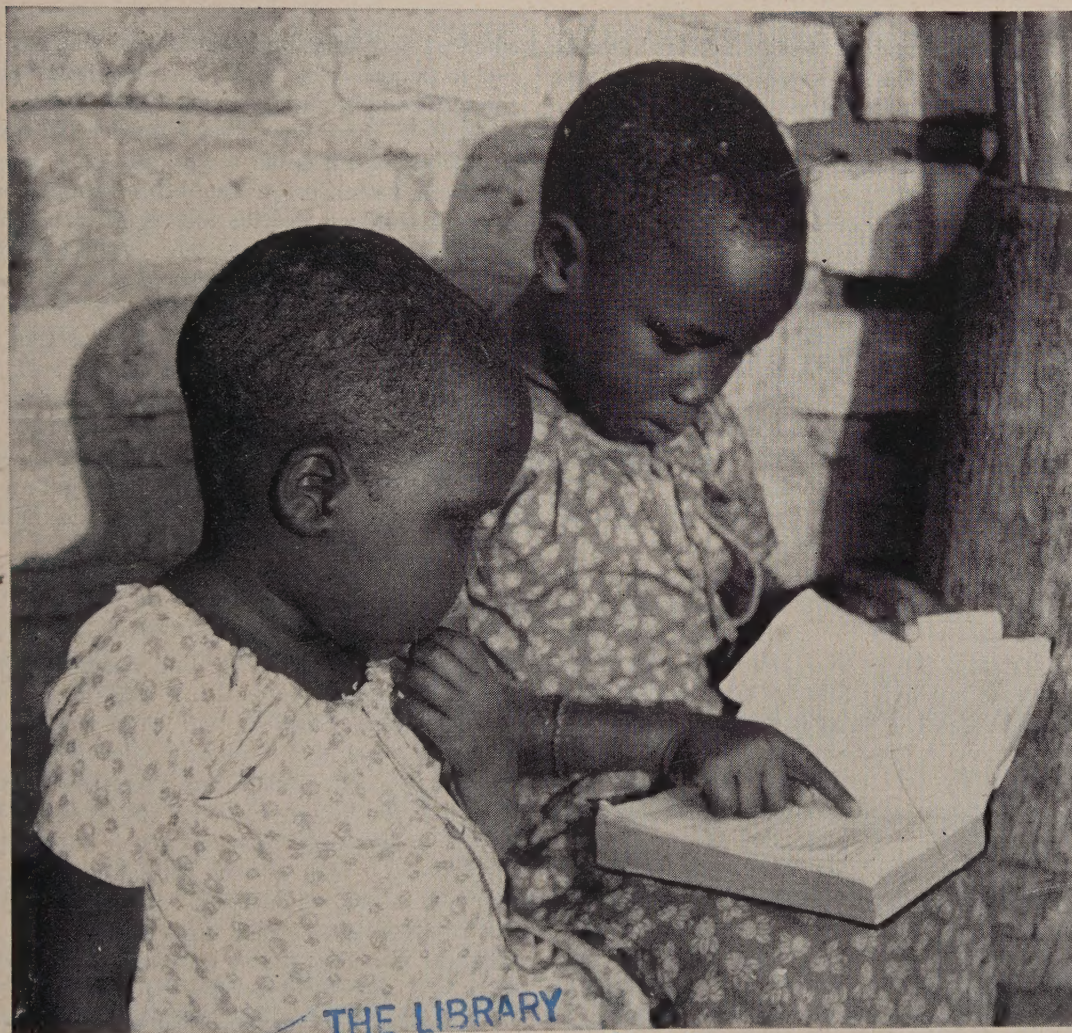
Vol. 99, No. 3



BIBLE  
SOCIETY

# Record

MAR 30 '54



LEON V. KOFOD

THE LIBRARY  
Union Theological Seminary  
RICHMOND

Erita Bikomagu, seven, of the Belgian Congo, reads to her little sister from the New Testament in her own language. The whole Bible has been translated and published in 47 of the languages of Africa, the New Testament in 110 more, separate books in 211 more and selections in still 24 more. There are perhaps 300 additional languages and dialects in Africa which have not as yet been reduced to writing



# The Bible and Bibleless Service Men

BY JAMES V. CLAYPOOL

*Captain Robert S. Quackenbush of the U.S.S. Randolph, and Commander James A. Allen, Chaplain, examine some of the Bibles supplied to their ship by the American Bible Society*



THE greatest evangelistic opportunity among the youth of our nation today lies with young men and women in our armed services. Religious leaders who have engaged in preaching missions at numerous camps, forts, stations and bases join with hundreds of chaplains in saying that here is a wide open missionary field which lies right at our door.

Every enlisted man has a personal, private interview with a chaplain shortly after he dons the uniform. At the time of this first visit, he is offered a Testament, or if he prefers, a whole Bible. Who supplies these copies of the Word of God? You do, and others like you who provide the \$205,000 needed annually by the American Bible Society for Scripture volumes for service personnel. This includes pulpit Bibles for chapels at home and abroad, ashore and afloat, and Gospel portions for those in hospitals and everywhere else a chaplain goes on his visits.

Since 1820 the American Bible Society has never refused to respond to the request of any chaplain or responsible officer for Scripture volumes. Many times, as during the Civil War years and the years of the two World Wars, the distribution has exceeded a million volumes annually.

Are the books read? Those in a position to know say, "Yes, more so than among civilians of comparable age." The American Bible Society helps with this, too, and provides without charge leaflets on Bible reading, which chaplains circulate by the thousands. The Society also furnishes free to chaplains a booklet on the most successful ways of using the Bible in his specialized ministry.

At more than one recruit-training station, when each man is offered a Bible by his chaplain, he is also asked if he would like to have two copies of the Society's list of daily Bible readings, one for himself and the other to send to his family, so the home folks can join him in reading the same passages of Scripture each day. A special little check-off sheet is available to assist him to record his reading of a chapter a day until he has finished the entire volume.

"While I was in Japan I regularly visited the wounded Marines being evacuated from Korea," wrote Chaplain Carroll M. Herson to the Bible Society. "Several were young men who had attended the Bible study classes on our ship coming across the Pacific. On that trip they received Bibles or Testaments published by your Society. It would have thrilled you, as it did me, to see the boys pull out their Testaments from their pockets, most of them

smearred with mud and often blood-stained, as they testified to the power of God's Word to strengthen and sustain them in combat and particularly when they were wounded, some of them lying for a considerable time in a filthy rice paddy or out under the hot sun on a parched hillside.

"Their Testaments were all they brought back. Pictures of wives, children, parents and sweethearts were often carefully fastened inside of the cover. When I would offer them a new, clean edition for their old one, they would refuse, saying that the old one had been with them through thick and thin and they wouldn't think of parting with it."

None of us can ever figure the value of such gifts in terms of numbers of volumes. The human factor is vastly more important. A chaplain's newsletter coming from overseas quoted three men as saying, when they showed their worn and frayed Testaments, "You couldn't get my New Testament from me." All of them had received their New Testaments from their chaplains.

One of these Testaments sent to our Armed Forces fell into the hands of a soldier cut off in a shell-hole. He wrote: "We spent a week in that shell-hole; our food was gone the first day, the only water we had was from melted snow. I think we might have died if it hadn't been for the little Testament the chaplain had given me. We took turns reading it; that book brought us through."

More than one soldier, non-Protestant, sometimes non-Christian, has idly picked up a Testament or Portion from a table or literature rack, opened it out of curiosity, and then reread it with grateful satisfaction at finding the religion he wanted and needed. After more reading such discoverers have often sought out a chaplain and arranged for religious instruction, but the way to Christian commitment was opened by reading the Book.

The unfinished business of Christians is to win the world for Christ. The best tangible gift a Christian can make to the world is that one Book which brings hope of redemption to all mankind. Those in the armed services provide the most unusual and strategic opportunity of our generation to win youth to such a knowledge of the Bible that it will become their most beloved Book. Such Christian citizens who will be raised up through familiarity with the teachings of the Scriptures will exemplify Isaiah's promise (54:13): "And thy children shall be taught of the Lord; and great shall be the peace of thy children."



# Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE  
HOLY SCRIPTURES

VOLUME 99 MARCH 1954 NUMBER 3

## ONE HUNDRED AND FIFTY YEARS of Bible Society Progress

BY ERIC M. NORTH

It is our duty at this moment to give consideration to a historic event—an event that took place not in our time or on our shores but which is yet of great consequence for us and indeed for all mankind.

It occurred in a day when the accoutrements of civilization were vastly different from those of our time. Quill pens were the universal instrument of writing. Industry was barely beginning to use steam power. Printing was done on sheets of relatively small size by presses powered by human muscle. The transportation of news and ideas depended almost entirely on horsemen and sailing ships. Moreover, vast areas of the world were unknown to each other. Though the British had been in India for a century, the Chinese still confined the pressure of the Western world to the merchant towns of Canton, and half a century was to elapse before Japan's barriers were to fall. The journeys of Livingstone into "Dark" Africa were still in the future. The conflict between colonial subject and imperial power, which in our day has been moving rapidly and dramatically forward, was just beginning. Only a score of years earlier the American colonies had won their freedom and achieved recognition as a nation. And the American population—less than five percent of what it is now—was beginning to press westward beyond the Alleghenies and toward the Mississippi.

Though their ways of life seem to us simple indeed, it would be hard for us to show that in personal qualities and in Christian devotion we excel the men and women of that day, a hundred and fifty years ago. For several decades the religious life of England had been deepening and quickening. The religious societies of the early eighteenth century, the scattered beginnings of missionary enterprise, above all the thorough shaking up the Wesleyan Revival had given to all English life, were having their effects. The newly founded Religious Tract Society,



*The British Bible Society's  
Jubilee emblem*

Baptist Missionary Society, London Missionary Society and others were active indications of a new spirit. In this setting and atmosphere, there was thrust upon a group of enterprising Christian men a situation to be met. It was first faced by Reverend Thomas Charles of Bala in Wales. For years it had been evident to him that the supply of Bibles for the Welsh people had been pitifully inadequate, and every effort to get more had fallen upon agencies already overburdened with other duties or had resulted in prices too high for the scanty means of the people. In 1800 an edition of 10,000 Bibles was exhausted in four months, and whole districts had

received none at all. Various measures were proposed, but without success, until in 1802 Mr. Charles broached to some of his friends on a Religious Tract Society committee his idea of a society for supplying the needed Scriptures for Wales. Not only did this proposal catch fire, but the alert mind of Joseph Hughes commented, "If for Wales, why not for the kingdom? Why not for the world?" Some months were spent in laying plans and in enlisting skilled and distinguished leadership, and on March 7, 1804, "The British and Foreign Bible Society" was launched. This is the historic event we shall celebrate in 1954. Although other bodies in Britain and Germany had undertaken earlier some responsibility for Scripture supply, they but signaled a coming event. The founding of this Society was the launching not only of an additional Christian organization, but of a contagious conviction of great importance.

With a keen consciousness that it had laid hold of a great idea and likewise that the task was too great for it alone, the British committee dispatched representatives to the various countries of Europe; and in swift succession forty-eight Bible Societies appeared there in the next twelve years, and to these the British Society gave stimulus and often aid in the form of funds or Scriptures. In America



the first Bible Society, that in Philadelphia, appeared in 1808, and in swift succession a hundred others followed within six years; and even more were in existence at the time that the continued shortage of Scriptures in America called for the formation of the national Society. In Great Britain and its dominions and in the United States the formation of Bible Societies in many localities continued under a system by which the local Societies met their local needs and supported the extending work of the national Society. This system continues in the British Society, which has some ten thousand auxiliaries. The American Bible Society at one time had nearly two thousand auxiliaries, but now has only a few score, as changes in the structure of church financing and the lines of local responsibility required changes in our methods of support in this country.

Thus through the many years the Bible Society idea went on, incarnated in two large Societies, the British and the American, working in many parts of the world; in two smaller Societies, the Dutch and the Scottish, carrying real responsibilities in parts of the mission field; and in a group of national Societies in Europe devoted chiefly to the supply of Scriptures within their own country.

Within the last twenty-five years a further development has taken place. The British and American Societies, in the interests of eliminating duplication and of strengthening of the work, have consolidated large parts of their operations, so that all the Bible Society work in Japan,

Korea and China, in the Near East from Bulgaria to the Sudan, and in all of South America, is one work on the field, but supported by both Societies; and nowhere in the world is there duplication or competition between these two Societies. Moreover, a further object of their consolidating has been achieved in the formation of national Bible Societies in Korea, Japan, China, Brazil, Indonesia, and in India, Pakistan and Ceylon, and they are already carrying heavy responsibilities for the work. This trend to larger indigenous responsibility is further evidenced by the Councils advisory to the Bible Society agencies in Argentina, Mexico, the Philippines and Syria-Lebanon. Still more, in 1946 twenty-four national Bible Societies were brought into closer fellowship through the formation of the United Bible Societies, an ecumenical body which serves all in the common interest. Some of the European Societies, stirred by this closer companionship, are beginning to undertake the supply of Scriptures in needy areas beyond their boundaries.

When we now put down nearly a thousand languages and more than a billion of Scriptures, the figures are no measure of the results of the Bible Society idea. It is only when we transfer statistics into the vast multitude of persons who in these Scriptures have met the Lord Christ and through them have found God, and by them have been nurtured in the Christian life, that we approach an understanding of what God has thus wrought in these 150 years.

## Among the Unchurched in the River Plate Area

BY CHARLES W. TURNER

ABOUT four fifths of the Scripture distribution done in the River Plate area during 1953 was the work of 110 part-time and full-time Bible Society and church-related colporteurs. In other words, of the total number of Scriptures circulated in the year 1953, nearly 1,100,000 Bibles, Testaments and Gospels were distributed by this personal method. Colportage, therefore, and the stimulating of it in local churches, is one of the area's basic tasks, as it is the primary function of the Bible Society.

The essential work of colportage, however, is not limited to the busy thoroughfares and fashionable boulevards of Argentine cities. There is a large amount of work being done in less spectacular surroundings. In the more remote places, in the smaller towns and villages where there is no Christian witness, on the prairies and in regions situated among the Andean foothills, there are large



*Colporteur Antonio Parisi makes the Scriptures known to a group of lads in the Argentine town of Salta*

numbers of the unchurched among whom the Bible Societies' leadership and initiative are not only welcome but invaluable. Within the River Plate area, which occupies practically the whole of the southern extremity of the South American continent and covers a surface of over 1,300,000 square miles, these almost unchurched sectors abound and provide ample scope for the pioneering initiative of Bible Society workers. We shall refer briefly to two such sectors.

The first is located in the northwestern highlands of Argentina and includes the provinces of Salta and Jujuy, nearly 1,500 miles from Buenos Aires. This region, which is within the Andean foothills, is hot in summer and quite cold in winter. The nature of the terrain in some parts is not easy for travel, due to its ruggedness and aridity. Much mining goes on in this region, and some of the large camps and settlements



at great altitudes. Copper, zinc, sulphur, petroleum, lead and iron are all obtainable here. In the watered valleys and on the more protected and fertile plateaus, there has developed within the last two or three decades a thriving fruit industry where oranges, grapefruit, lemons, grapes and other kinds of fruit are grown in abundance. The lumber industry is also an important factor in the area.

One of our newer colporteurs, Señor Antonio Parisi, has lived in this region for a number of years and knows it thoroughly. He was converted about fifteen years ago and since then has been deeply interested in circulating the Book which brought to him, as he himself puts it, "the joy of rightly understanding myself and the purpose of my life." His enthusiasm for the work is abounding, and his two years' experience in Bible Society colportage promise much for good Scripture distribution in northwest Argentina. His full-time work with the Bible Society is effective because, as he again affirms, "The Bible changed completely the course of my life. It made of me a man useful in my home and in the community in which I live. It has made of me a conscientious worker in the cause of Christ."

Most of the people among whom Señor Parisi works are strongly influenced by the local leaders of the dominant Church. Because of the strong clerical influence, fanaticism is frequently met, and Bible-burnings are by no means uncommon. Señor Parisi says that the cry, "Don't buy those Protestant Bibles," is one that he frequently hears on his travels.

During the last quarter of 1953 Señor Arcadio Zalazar made a special colportage trip through a part of this region aboard a Bible coach. He was able, therefore, to cover a type of territory not reached by Señor Parisi, such as farms and smaller villages, which are found scattered throughout the interior of Argentina. Señor Zalazar is a part-time colporteur supported partially by the Assemblies of the Brethren. The Bible coach belongs to this denomination, and through this medium Señor Zalazar has been able to render acceptable service, working for both his own denomination and the Bible Society.

Another of the remote regions within the River Plate area where there are both encouraging and discouraging factors to be considered is the inland Republic of Paraguay. The present government there has been firmly established during the last four years and was recently returned to office for a further term. It has done much to consolidate friendship with neighboring countries. Internally the situation is peaceful, and confidence seems to be reasonably prevalent. Large numbers of exiles who had left Paraguay during previous revolutions have now through the recent grant of amnesty returned to their homeland. A recent treaty with Argentina promises to help the economic situation in Paraguay.

One of the very encouraging features in present-day Paraguayan life is the large number of young

people who are busy with secondary school studies. It is reported that 90 percent of this large number of students are gaining an education in evening courses, working during the daytime to earn their support. In the interior regions, however, illiteracy is still very high. The latest UNESCO report, published in 1952,



*Cases of Scriptures are here being transported from a truck to the launch El Mensajero (The Messenger), which makes extensive colportage trips along the Paraguay. The launch belongs to the Assemblies of the Brethren*

placed it at 75 percent for the whole country. The present government is meeting this difficult situation with a program of school building and expansion which in time should register definitely on the intellectual status of the Paraguayan people.

The most discouraging feature in Paraguay is the resurgence of fanatical aggressiveness, fostered by clericalism, which has been intensified during the last year or two and aims at arresting the progress of Protestantism and Scripture distribution. The watchword everywhere is: "Stop Protestantism and Bible distribution." Pressure has been placed upon the government by the authorities of the Church to aid in this campaign. The government, however, has stood loyally by the Constitution, which guarantees freedom of worship. While outbreaks of violence have occurred, these have been possible only where local groups have had the power to prevail. The struggle still goes on, and though the situation may continue for some time to be an unhappy one, those closest to it feel that the spirit of Christian enlightenment will eventually win the day.

In the meantime the work of Scripture distribution goes on successfully as measured by the number of Scriptures distributed and the increase in financial support given to the work. The quality of spiritual support that the Bible Society received during 1953 can best be revealed by the testimony given a few weeks ago by an eminent Paraguayan physician and scientist, who as a professor in the National University of Asunción has held numerous high government posts and at present holds one. He writes:

The Holy Scriptures constitute the center of my thinking, for they were the instrument by means of which the Spirit of God guided me to Christ. It is so wonderful a Book because it has a deeply satisfying message for all

*(Continued on page 45)*



# THE SIXTEENTH AN



WHEN the annual Seal Campaign of the American Bible Society was started in 1939 only 18,000 individuals in the United States were sending gifts to supply Scriptures to the world. Last year 312,412 contributed.

In the jubilee year of 1954 it is hoped that at long last the goal of 500,000 annual contributors can be reached. This would mean one person in every 300 in the United States would be mailing at least one gift to the Bible Society each year. In some cities this average is exceeded, but in other areas it is far below this figure.

This is one way the World Good Will Book can help. It offers an ideal program for interesting people in your community. If every present member enlisted only one other member, the goal would be reached. We must do it if the world level of missionary Scripture distribution is to be lifted from twenty million a year to the much needed fifty million a year.

As a part of this program in the year of advance the Seal Campaign has been extended beyond any previous year. The letter of invitation is being sent out by that great Christian statesman, Dr. John R. Mott. He says:

You can sow the seed of the Word . . .

Our Lord said, "The seed is the Word of God." The field is the world. From spiritually hungry people everywhere there comes a cry for peace of mind and spiritual sanctuary that can be hushed only by the living Word of God.

An African chief holding the first Bible in his own language says, "Now we are a people."

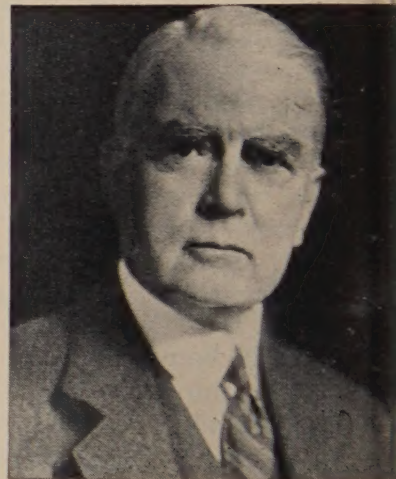
A man who has suffered for months in a veterans' hospital writes, "Only the Bible you sent lights my way during the long nights."

A pastor in the East Zone of Germany sends word that the pathetically few German Bibles which have reached his congregation are "better than bread."

In Korea a colporteur walks thirty miles up into

the hills with a bamboo basket of Korean Scriptures on his back. He keeps on making the trip even with blistered feet. He says the joy of the people who receive the Bibles makes his journey easy and his burden light.

Surely, the least we can do is to continue to send the Bibles to fill his basket. We cannot ignore the pleas for Bibles from all over the world. To refrain from sending the Christian Gospel is in effect to make easier the task of that false philosophy which is being promoted with all the zeal of a religion.



*Dr. Mott*

Now a great crusade is in progress. Millions of people are signing their names for the World Good Will Book as a witness to their faith in the Bible, their belief in its teachings, and their desire to share it with others.

Your gift can well mean one or more will find Christ. It may determine the kind of world in which our children will live. Please use the attached coupon and mail your signature and gift today.

Faithfully yours,  
JOHN R. MOTT  
*For the Society*

Because this is the one hundred fiftieth anniversary year the seals' designs are based on the official seals of the two largest Bible Societies. For generations the figure of the sower has been the official symbol of the British and Foreign Bible Society, founded in 1804. The lamp and the open Bible have for years been the seal of the American Bible Society, founded in 1816.

Sheets of seals are mailed without obligation



# AL SEAL CAMPAIGN



but with the hope and prayer they will be used to interest others in searching the Scriptures and in sowing the seed of the Word. They should not be returned, as the cost of postage is more than twice the cost of a sheet of seals.

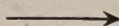
With each letter certificate forms are sent for the World Good Will Book, which is one of the greatest mass statements of faith in history.

If you have not signed, you can use the form below. If you have, will you use the certificate to interest some friend?

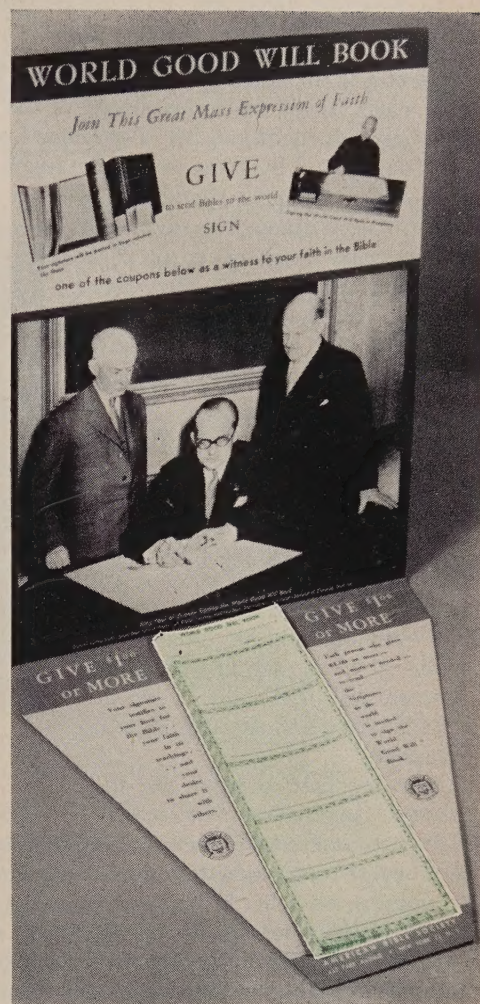
If you wish to send a memorial gift, just write, "In Loving Memory of" and then the name of the person in whose memory the gift is made.

In every case please fill out the city and state under which you want the name to appear in the World Good Will Book.

WORLD GOOD  
WILL BOOK  
POSTER



This attractive display piece will be sent to anyone who is willing to secure 50 or more signatures for the World Good Will Book. It is mounted on an easel and has a pad extending in front of it with certificate forms for 100 signatures. This is an ideal project for interesting a church, a church group or a complete community in the distribution of the Holy Scriptures.



ORDER ONE OF THESE DISPLAYS TODAY

## GIFTS AND SIGNATURES FOR WORLD GOOD WILL BOOK

PLEASE PRINT

Sent by

Name \_\_\_\_\_

Address \_\_\_\_\_

Amount of gift \$ \_\_\_\_\_

Sent by

Name \_\_\_\_\_

Address \_\_\_\_\_

Amount of gift \$ 100.00

## SIGNATURES FOR GOOD WILL BOOK

[illegible]



# Have You Any More Like Ameera?

BY SIEGFRIED FRIEDLIEB

AMEERA is the sheikh's daughter whose tribe and flocks roam along the upper banks of the Orontes River. Good asphalt roads and Mr. Ford have brought the towns of Lebanon and Syria nearer to the black tents than they were fifty years ago, though there are still very many tribesmen and women who have never in their lives seen a street car. They have come to feel that progress depends on the ability to read and write, which makes them sensitive to the handicap of illiteracy.

The sheikh's story of how he came to love Jesus when on a visit to Jerusalem long before World War I will be told another time. That experience made him resolve that all his children should be able to read and write when they grow up, even though he himself was never able to acquire that art. Ameera was the child of his advanced years, and she should be no exception.

He tried first to place her in a mission school in the nearest town. The government had promised to grant her a scholarship, but it never materialized; and so Ameera had to leave after six months, since her father could not find the money elsewhere to pay the school fees. But these six months had whetted her appetite for learning, and there was no unhappier girl in the world than Ameera when she was told that she had to leave the school. She had been getting on well. On her frequent visits to the tribe she made her father happy and proud by being able to read aloud the stories of the Gospels, even if only slowly and haltingly. But as time went on and she stayed with the tribe, with no one to teach her, she began to forget. She tried hard not to, but as the months went by she realized that soon she would be an illiterate again.

On our regular visits to the sheikh he brought her case before us again and again. I tried the various mission schools in Beirut and other places, but there seemed no place for her anywhere. It became very hard for me to visit the tribe and face Ameera's sad and pleading eyes.

One morning the sheikh appeared suddenly in the Bible Society office in Beirut with Ameera—he evidently quite agitated and upset, and she much cowed. What had happened? She had forgotten how to read. A few days earlier he had invited the sheikhs of some neighboring tribes to his tent. As they were sitting together, sipping bitter black coffee, which is the Arabs' national drink, he was telling them of Jesus, how He lived and what He did. And then he asked Ameera to come in and read to his friends the story of Lazarus' sickness, his death and how Jesus came and in His overflowing love raised Lazarus from the dead. Ameera brought the Gospel of St. John, which she had

with her from her school days, and began to read—or better, tried to read. After a few stammerings and stutterings she started crying and ran out of the tent. Her father was stunned and mortified. What a shameful performance! He apologized to his sheikh friends, who nodded understandingly. But to Ameera's father it seemed that the whole world had gone wrong and had to be put right without undue delay.

And now he had brought Ameera to the Bible Society office, determined not to go back to his tribe until and unless he had found a place where Ameera could be taught to read and write—free of charge, of course. Well, here was a problem easier set than solved. I remembered my previous failures. I discussed the matter with my good colleague, Mr. Fouad Accad, the Subagent for Syria and Lebanon. It was the middle of the term, and we knew that no regular school would accept her. Then I decided to see the secretary of the American

Mission in Beirut. He promised to make inquiries but gave me little hope. It seemed so utterly hopeless to do anything for little Ameera, panting for knowledge.

As I was stepping out of the door, I ran into another member of the American Mission, and good friend of mine, the Rev. Neale Alter. He and his wife have for many years been in charge of a rural center at Jibrail, Lebanon, where village girls and boys were trained in more efficient ways of housekeeping and farming. He had a number of packages under each arm and was evidently on his way back to Jibrail. When I saw him it came over me like an inspiration. I looked straight into his eyes, pointed my finger at him and exclaimed peremptorily, "You are the man I want." After I had told him the story and a little haggling, without which no business can be done in the East, he agreed to take Ameera for a nominal fee and to teach her to read and write. He was going back to Jibrail the next morning and we arranged to meet the sheikh and Ameera at the bus terminal. When I left the mission building my heart was overflowing with joy and thankfulness.

About a month later I happened to meet Mr. Alter again in the mission building. When he saw me he came and asked me rather abruptly, "I say, Friedlieb, do you have any more girls like Ameera to send to Jibrail?" I looked at him with my heart in my mouth, not knowing what to say. "Why?" I stammered. "Is there anything wrong?"—"Wrong?" he cried; "Why, she is the most wonderful and brightest girl we have ever had!" And then he began to tell me what amazing progress she had made, not only in reading and writing, but in all subjects; how she would sit very early in the morning alone under an olive



*Ameera is seen in the center,  
holding her pet lamb*



...ce, reading the New Testament aloud. And she was so helpful and willing. All the boys and girls love her and she had made friends with everybody. In truth, if I knew of more girls like Ameera, he would be very happy to have them in his school.

Ameera has now finished her first term and will return to Jibrail in October for the second and last term. During her vacations she is with her father, and what a joy it is to him and the people of the tribe to listen to her as she reads

*(Continued from page 41)*

...ones and for all kinds of men and women; for the learned as well as for those of meager understanding; for the healthy and also for the poor; for the workers on the prairies and in dense forests, as well as for those who labor in industry, whatever their racial background or color. The Bible is as important as is man himself and was inspired in the first place for his redemption.

Latin America cannot ignore the Biblical message of God's peace and good will toward men. Therefore every effort to aid and facilitate its widest distribution in these lands can but result in spiritual and material blessings, both to men individually and collectively as well as to the nations of Latin America. Scripture distribution in the many unchurched regions of the continent represents the spearhead for winning Latin America for Christ.

## Consecrating an Altar Bible



*Pastor Newquist presents the altar Bible to Mr. and Mrs. McDuffee and their family for reading.*

ONE of the church school departments of the Primrose, Nebraska, Presbyterian Church needed a new Bible for its altar. The pastor, Rev. Clarence W. Newquist, conceived the following plan of making the new Bible have real significance for the children.

The new Bible, secured from the American Bible Society, was dedicated during a church service; and the board of elders formally handed it to the pastor's family to begin a program of having the Bible used in many of the church homes for daily reading. After the pastor's family had used it in their devotions for several days, they put their name on the record page in the Bible and took it to

to them the Gospel stories—not haltingly now, but with fluency and the right intonation. The other day I received a letter from her, written in her own hand, telling me how grateful she was to the Bible Society for helping her in this way and how she is looking forward to returning to school. When she goes back to the tribe next year, she will not only be able to read to her people from the Bible but can teach the other children to read and write and so become a mighty influence for the uplift of her community.

the family of Mrs. McDuffee, superintendent of the church school. Following the same procedure, the McDuffee family handed it to still another family. A class in the church school is taking the responsibility of routing the Bible. After all the families who wish have had a chance to use the Bible, it will be taken to the church for rededication in the department of the church school.

Since this plan has started, it has been suggested that each department follow a similar plan, with the reading being done among the families whose children belong to that department. The children would certainly be proud of an altar Bible which their own family had helped consecrate by reading it together in their own home.

## Good Word From Haiti

Bishop C. Alfred Voegeli recently wrote from Port-au-Prince, Haiti, these heartening words:

The Episcopal Church's work in Haiti dates back to the year 1862. During these many years of missionary enterprise, there have been reasons aplenty for rejoicing and for which we can take encouragement.

However, none of this work could be accomplished if it were not for the fact that we have been so ably aided by the American Bible Society. Obviously the work could not go ahead without the Holy Scriptures as a basis of teaching. Funds have often been very limited, and yet the yearning and desire for copies of the Bible have continued unabated. That the Holy Scriptures have been made available at so little cost, and at times at no cost to us at all, is a matter for which the American Bible Society can take complete credit.

Our people still clamor for the Holy Scriptures, our missionary work continues with increasing vigor; and I am happy to take this occasion to let you and the Society know how great a part you have played in our Church's work here and in the Dominican Republic.

From Grand Rapids, Michigan, a friend writes:

Two young men generously gave blood after my wife's operation, to reimburse the blood bank. I want to reward this generous act. They have refused money but approve any contribution to your work. I therefore enclose two money orders totaling \$50 toward your Bible distribution funds. I wish these two young men to receive credit for these contributions. I would be sincerely grateful if you would write them letters of appreciation.





# A Page for Children



## Who Started This?

### PSALM CL.

1 *Y mae yn annog i foliannu Duw, 3 â phob math a'r offer cerdd.*

**M**OLWCH yr ARGLWYDD.  
Molwch DDuw yn ei sanct-eiddrwydd: molwch ef yn ffurfafen ei nerth.

2 Molwch ef am ei gadernid: molwch ef yn ol amllder ei fawredd.

3 Molwch ef â llais udgorn: molwch ef â nabl ac â thelyn.

*A part of the 150th Psalm in Welsh*

JOHN and Rick had been skating on the pond all afternoon. "Let's go home by way of Grandmother's house," Rick suggested, and John thought it was a good idea. Grandmother Davies lived in her own little house about five minutes' walk from where the boys lived. They visited her every day, and sometimes they stayed with her over night when Mother and Daddy had to be away. "Um-m-m," said John, as the boys came in through the kitchen door, "I smell ginger cookies!" Grandmother was a sturdy little Welshwoman with a happy laugh, and nothing gave her more joy than to have her grandsons come to see her.

"Your dada just called and said he and mother were going to town to a dinner, and you boys could spend the night with me, so I thought you might like some ginger cookies." Grandmother was setting out big glasses of milk and a huge plate of warm cookies. "Sit there by the fire and warm yourselves and have a bite. We will have some supper later." Rick curled up beside grandmother in her big chair, and John sat near her on a footstool.

Outside the wind was whipping the snow against the windows, and the boys could hear the tree branches swaying. It was so warm and cozy and pleasant. John noticed his grandmother's Welsh Bible on the coffee table, and he picked it up and turned the pages slowly. "Do you know any stories about Bibles, grandmother?" he asked.

"I know a wonderful one about that very Bible," she said. "I'll tell it ye now." (Rick cuddled down close, and grandmother began.) "You have heard how it was your own great-great-great-grandfather, the great Bishop Richard Davies of Wales, who in 1564 ordered his church to prepare a Welsh translation of the Bible and the Book of Common Prayer for all the people of Wales, that they might read and know the truth." John nodded, "You say in 1564—why that was before the Pilgrims came here!"—"Yes, lad, it was; and when the Welsh began to come to this country, it was mostly because they were seeking religious freedom and an education. The Welsh were poor. Poor and proud, they were. Miners and weavers, not making much money; and very few of them could read. Schools were few and cost a great deal; and even if they could read, the Bibles cost money too. It was a hard life, but in those days no one thought too much about it; they just did

something about it. How the Bible came to all the Welsh people really began in 1792. And when it happened, it was a slip of a girl who started it. Her name was Mary Jones. Her parents were weavers, and by working very hard and saving her pennies for six years, she had been able to save enough money to buy a Bible. During that time she had learned to read, and during the long time she saved it seemed to her that, if she once had a Bible of her own, she would never wish for anything again.

"Mary lived on the wild west coast of Wales, and twenty-five miles away, in the town of Bala, she heard she could buy a Bible. Carrying her shoes and a bit of lunch, she set out for Bala one bright spring morning. She had memorized many passages of the Bible, and she half sang, half chanted them as she walked the long way over moor and mountain until, late at night, she was in Bala.

"She went to the minister's home, where he and his wife made her rest and eat, and the next morning the minister took her to call on the man who had the Bible to sell.

"There were none. They were all promised to other people. Mary thought of the long years she had saved her money, penny by penny. She thought of the long walk, and most of all she thought of how empty her life would be without a Bible of her own. The big tears began to roll down her face. The Rev. Mr. Charles looked at the sobbing girl. "You shall have a Bible, Mary," he said. "Here is one I had promised to another, but he will have to wait until more come from England." And Mary had her Bible.

"Back across the hills she traveled like the wind, holding the precious book close to her heart. It was late at night when she reached home, and as soon as her mother had given her food, Mary opened her Bible and read the 150th Psalm—you know how it begins: 'Praise ye the Lord. Praise God in his holiness . . .,' and on to the very end.

"Mary's Bible was her dearest possession all during her lifetime. But something else happened. The Reverend Thomas Charles, who sold her the Bible, went to London in 1802. He told the story of Mary Jones and her love for the Bible. He said the Welsh people needed and wanted Bibles.

"One of the officers of the Religious Tract Society of London was deeply moved by the story. 'You speak of Bibles for Wales,' he said to the Mr. Charles. 'Let us print Bibles for Wales, and let us print them and send them to all who want them in the entire world.'

"So it began. The British and Foreign Bible Society was formed in 1804. It is a hundred fifty years since Mary Jones' Bible began its good work. Today there are twenty-four national Bible Societies in a worldwide cooperative work."

Grandmother smiled down at her two boys. "I read just recently that our own American Bible Society has more than 200 translations and has distributed 500 million Bibles. And it all began with a little Welsh girl who walked twenty-five miles gladly, eagerly, for a Bible."

Now the first stars were out in the sky, and the fire was low. Grandmother rose briskly. "Now for some supper, and I can use two boys to help me set the table."



# Then He Removed the Lock

BY LARRY HIRSCH

IN the quiet dawn the tall, burly man has Hemming Park pretty much to himself. The pigeons are still drowsing, and the first checker player hasn't appeared.

The man is John B. Martin, 52, ex-gambler, ex-bootlegger—six feet, a hundred eighty-five pounds, with a tattoo and graying hair.

On the walkway leading to the St. James Building he stops at a glass-topped wooden box set on an iron pipe. He lifts the lid and turns a leaf of the book inside, the Holy Bible . . .

Three years ago they laughed at Martin's idea. A Bible in Hemming Park? They told him that it wouldn't stay there a week. They said vandals would steal it, box and all, or take it by breaking the glass top.

Martin wouldn't listen. With the fierce faith that surges up in a reformed man's soul, Martin went about his work. The idea had come to him out of the torment of his life, and he had to see it through.

He went to the Baptist book store and picked out a large Bible with big, easy-to-read print. It cost him \$8. Then he bought the wood, the glass, the putty, the hardware and the iron pipe. That brought the investment up to about \$20.

Martin had been many things to many men—mechanic,



*John B. Martin begins his day*

bus driver, service-station operator, tugboat pilot and general handyman. Making a waterproof box for the Bible was no hard task.

When the job was finished, he placed the box in the park. His faith was as strong as ever; but it was, after all, the faith of a human being. One small, weak spot showed itself—he put a lock on the box.

Every morning Martin went to the box, unlocked it, lifted the lid and turned a leaf of the Bible. As the months passed, many Hemming Park visitors developed an old-fashioned habit—a daily Bible reading. When they found out that Martin was the man who put the Bible there and cared for it, they thanked him.

After two years the box was still there, and the Bible lay inside. The weather had damaged the wood, and the sun had made the book's pages yellow and brittle. But no vandals had tampered with the box or its contents. The weak spot in Martin's faith vanished. He removed the lock. It has been more than a year now since the lock was removed. However, the box and the Bible are in bad condition. Martin, now deacon of the Baptist Temple, thinks it's time to plan a better box with a new Bible.—*Florida Times-Union*

## A Christian Soldier Reports

HORACE A. Hamm, Jr. of Joanna, South Carolina has just completed his term of duty with the Armed Forces. He was stationed in the Vienna Command Area, Austria. He loves people and is now preparing to enter the Christian ministry. In Vienna he had many opportunities to help those who were drifting through the city on their way to a free zone. Working with like-minded friends he gave many Bibles to these destitute people.

He writes:

I'm sure that in the future I will again have many opportunities to call upon your great organization for Bibles and Christian literature, but I would like to pass on to you the thanks of many scores of people for whom you have made the reading of the Bible possible. *It is indeed a pity that each of you associated with the American Bible Society could not share in the great joy that comes from seeing a displaced person when he receives a Bible written in his own language.*

In closing I would again express my thanks to you for carrying on such a great and challenging work. I shall

continue to pray God's richest blessing upon you.

Mr. Hamm enclosed with his letter the picture reproduced here. On the back of it he wrote the appealing caption it carries.

*This is a true picture of Europe—in need!*





# 1,235,000 Easter Gospels



EASTER 1954 will be a brighter and more joyous day for many thousands of people who receive and read the Gospel of John, attractively bound in a three-color Easter cover.

This 64-page book was so well received a year ago that it is being reprinted and, like the Society's Scriptures generally, is again offered at cost price to all readers of the *Record*—to ministers, Sunday-school teachers, chaplains, business men and others who want to use this book to tell their friends and Sunday-school pupils, employees and hospital patients that "He is Risen!"

Perhaps the greatest use of the Easter Gospel of John will be for placing on the breakfast trays of hospital patients who read the book from cover to cover and greatly appreciate this remembrance. Youth groups in several cities will distribute these Easter Gospels to hospital patients and shut-ins, pastors will send them to their congregations, and business men will give them to their employees.

The cover for this Easter Gospel is pictured on this page, although not in its Easter hues—green, white and yellow against a lavender background.

The cost for the Easter Gospel is only \$2.50 per hundred. Orders, together with remittance, should be sent no later than April 2 to any of the Society's Depositories, listed on page 51. Please place your order early to be assured of delivery.

Orders for 100 or more of this special Easter Gospel will be sent postpaid. For orders of less than 100 please add ten cents for postage.

## They are Reading the Bible Every Day

The daily Thanksgiving-to-Christmas reading has inspired several of our people to want to continue to read more of the Bible for the whole year, and they have requested that I get the readings. I will be very glad to receive a hundred.

Rev. J. L., BRISTOL, TENNESSEE

Please send me a 1954 daily reading list. I think this is a wonderful plan. I hardly ever opened a Bible before I got your bookmark dated from Thanksgiving to Christmas. Since I have started reading the Bible I have begun to learn many things which Christ would want me to do.

M. H., BRISTOL, VIRGINIA

I appreciate the daily Bible readings so much. My fiancé is with the Army in Germany, and I sent him a copy last year, and he reads it, too, every day. Even though there are many miles between us right now, they're not so difficult to endure because, after reading our daily Bible readings, we feel greatly uplifted.

N. G., NORTH BILLERICA, MASSACHUSETTS

This is the fifth straight year my friends and I have been reading according to the American Bible Society listings. It surely is the best way I know to make Bible reading a daily habit. Personally I just don't feel right each day until I read the daily verses. There is no better way to start off the day.

W. J., JR., CREWE, VIRGINIA

I have seen and used your bookmarks at school. They are very useful. Thanks to you I have started reading my Bible every day. I cut thirty minutes out of my basketball practice to read my Bible. I am a girl of thirteen in the ninth grade at school.

P. W., LONDON, ARKANSAS

I would appreciate receiving a copy of the 1954 daily Bible readings. Our family started reading the Bible a few years ago because someone gave us one of your lists, so I like to pass them along to our neighbors in hopes they will join our very helpful habit.

Mrs. L. V., SAN GABRIEL, CALIFORNIA

Believing Scripture reading on a worldwide scale is more effective than by the individual at random, we would like to receive a guide for the Bible Readings for 1954. Thanks for the opportunity to have a part in this wonderful worldwide movement.

Mrs. H. C., BARBOURSVILLE, WEST VIRGINIA

Last year a friend gave me one of your daily Bible reading lists which folds into a bookmark. It has been a joy and an inspiration all year, and I would like to share the privilege with the members of my Sunday-school class. Would you please send me twenty-five for that purpose?

J. P., HOLLIS, OKLAHOMA

MARCH 1954



# IN LOVING MEMORY

## *of Those Who are Here Named, the Word of God*

### *is Sent into All the World*

MEMORY OF	GIVEN BY	IN MEMORY OF	GIVEN BY	IN MEMORY OF	GIVEN BY
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During this Jubilee Year of the United Bible Societies of the world, the *Bible Society Record* will report each month the names of those who have been memorialized by their Christian friends. Memorials for the people named above were established in the month of December 1953.

To receive memorial cards for use when needed, please use the coupon at the bottom of the page. A memorial is constituted by a gift of \$5 or more.

*A Loving Tribute  
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## Bible Society Record

*A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures*

Editors: THE SECRETARIES

Address correspondence to the  
Managing Editor

FRANCIS CARR STIFLER

450 Park Avenue

New York 22, N. Y.



Vol. 99 MARCH, 1954 No. 3

### DAILY BIBLE READINGS

#### MARCH

Day	Book	Chapter	Day	Book	Chapter
1	Psalms	130	17	Hebrews	12
2	Psalms	145	18	James	1
3	Lent, Exodus	20	19	1 John	1
4	Joshua	1	20	1 John	3
5	Psalms	19	21	Sunday, 1 John	4
6	Psalms	24	22	Revelation	22
7	Sunday, Psalms	34	23	Mark	1:1-22
8	Psalms	90	24	Mark	1:23-45
9	Psalms	139	25	Mark	2
10	Matthew	11	26	Mark	3:1-21
11	Matthew	25	27	Mark	3:22-35
12	Luke	10	28	Sunday, Mark	4:1-20
13	Galatians	6	29	Mark	4:21-41
14	Sunday, Philippians	2	30	Mark	5:1-20
15	Philippians	3	31	Mark	5:21-43
16	Colossians	3			



Alvah B. Pierce

two years. . . . It was his rule to read a chapter of the Bible every day, and then we all knelt in prayer. How he could pray!"

\* \*

### January Meeting of the Board

A meeting of the Board of Managers of the American Bible Society was held at the Bible House, 450 Park Avenue, New York 22, on January 7, 1954, at 3:30 p.m., President

Daniel Burke, LL.D., in the Chair. Devotional exercises were conducted by Mr. Carl E. Holmes.

The Board approved of a grant of 500 Bibles, 287 Testaments and 25 Portions in English to the Christian Literature Crusade of Monrovia, Liberia, the cost to be charged to the Africa Budget.

The Board also approved of a grant of 200 Ponape New Testaments to the Mission in the Eastern Caroline Islands, at Ponape.

An appropriation for the publishing of Illustrated Portions in Berlin was made.

It was reported that Mr. Henry Athanassian, who has served Bible Lands Agency, South, during the past forty years, had retired on October 31, 1953, and the Board requested that a letter of good wishes and appreciation be sent to him.

It was reported that the theme for Worldwide Bible Reading for 1954 will be "Faith for Our Day."

To EDITORS: *The Bible Society Record* invites reprinting of its articles in whole or in part. Its contents are not copyrighted.

## From Bed to Bed

A chaplain writes:

I received the 400 Illustrated Portions of the Gospel of Luke and the Book of The Acts during the latter part of January. I have been using these in my work at the Naval Retraining Command, as well as in my hospital calls and the work I do on the Naval Base.

The boys have been especially pleased with the Illustrated Portions of the New Testament. I find the copies leave in the hospital circulating from bed to bed, and the Retraining Command moving among the squad boys.

These new-form Gospels have increased the interest in the New Testament considerably here at Portsmouth.

\* \* \*

Chaplain Elijah H. Hankerson writes from his post at McChord Air Force Base, Washington:

There is an ever-increasing demand for the Scriptures in whole and in part, by our service personnel. We conduct, in addition to our Sunday Bible class, a small Bible discussion group, and it is amazing to note that people today are not too much interested in books about the Bible; rather they are interested in the Bible itself.



Here are the boys and girls of the Loyal Temperance Legion of Venice, California. A little over a year ago not one of them owned a Bible. Their leader sent \$22 for Bibles for them. After reading and studying their Bibles for a while, they were so happy to know their Saviour better that they wanted other boys and girls to share their joy. Then they read in the *Bible Society Record* about the great need in Korea and how the Korean boys and girls there were using the Scriptures in their schools. So they sent a gift of ten dollars for Scriptures for Korean children.



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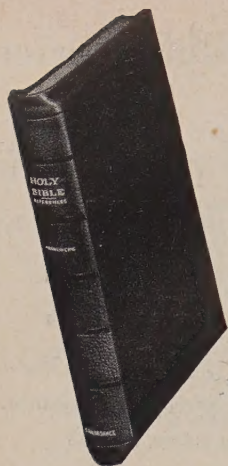
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